177 Liang-shan. For this reason it is necessary for us to make a field study there. Such a study would be of particular interest to ethnographers, linguists and sociologists.

186 In Liang-shan one often finds mixtures of the original Wa-tzu (one type of I) and Chinese captives who have been forced to become Wa-tzu and thereafter have no way of escape. The distinct separation of the Wa-tzu and the Heh-I, who try very hard to maintain their purity, is handed down throughout the ages and cannot be overcome. [582] There is no intermarriage between the Heh-I and the Wa-tzu. Should [834] a Heh-I man rape a woman of the Wa-tzu class, it is considered an intolerable disgrace to the race. It is an even greater crime for a woman of the Heh-I class to have sexual intercourse with a male Wa-tzu, and the punishment for both guilty parties would be death. Such practices remind one of Germany under Hitler's rule. The reasons for the Heh-I's attempt to preserve /97/ racial purity and their practices in this respect are exactly the same as those of the Nazis. The boastful Heh-I likewise consider themselves the most accomplished race as well as the warrior class, and look upon the Chinese and other racial groups with con-
565 tempt. In Liang-shan society the relationship of the Heh-I and Wa-tzu is based on co-operation and the division of labor into three /sic/ categories the upper class Heh-I do not concern themselves with production but engage only in warfare and governing, thus forming a sort of warrior or ruling class; the Wa-tzu are the producers or agricultural labor class. This is almost exactly the same as Nazi Germany's national philosophy (stressing "Deutschland über alles" and intent on reducing the peoples of Poland, Czechoslovakia, France, etc., to the status of laborers controlled by the Germans). It is possible to see from this that the prevalent Nazi theories are about to lead the world back to the Lolo stage.

177 The majority of the Lolo in Yünnan province and those in the Ning
131 districts of Yueh-sui, Mien-ning, Yen-yüan, Yen-pien, etc. have
[18] been very much sinified, and are known as "Shou-I." /sinified Lolo/. The fiercest and most overbearing of the I are concentrated in the Liang-shan region, in which Chao-chüeh and Lei-po have the most ruthless and complex branches, and Ma-pien and Ô-pien, by comparison, the gentlest and simplest. All the I areas in Lei-po hsien are part of the Hsiao Liang-shan region and are inhabited mostly by the Wa-tzu attached to the Heh-I of Ta Liang-shan. These Wa-tzu, although disposed to plunder, are not so fierce and haughty as their masters. The main region occupied by the so-called Sheng-I or Yen-I (those who have been very little sinified as compared with the Shou-I)